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Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

CHRIST BEFORE PILATE.

"How art Thou pale with anguish,
With sore abuse and scorn!
How does that visage languish,
Which once was bright as morn!

What Thou, my Lord, hast suffered
Was all for sinners' gain;
Mine, mine was the transgression,
But Thine the deadly pain."

THE BADGE OF ROYALTY

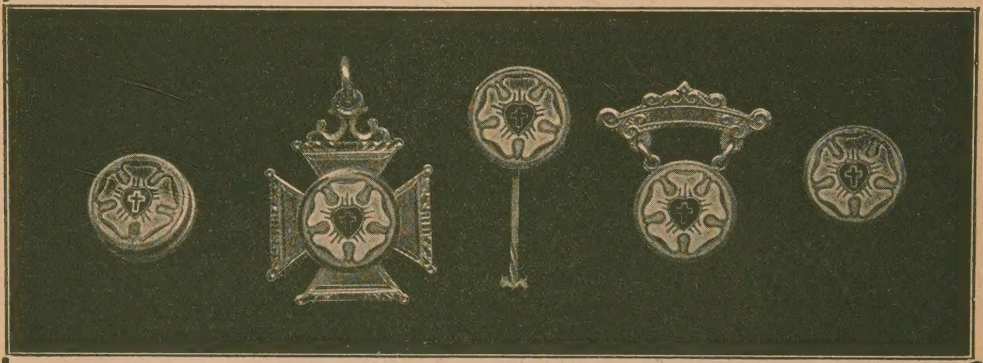
Men are proud to wear badges that identify them with kings.

To have a "decoration" bestowed by a monarch is to hold a great prize.

But kings get their power through inheritance—how much more honorable is it to *win* power by strength of character.

Martin Luther was born a peasant, but he has exerted greater power than any king the world has ever seen.

Wear his badge and read the secret of his power in the description he wrote of that emblem.



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It is furnished in different styles at the following prices: Button Stick Pin, or Clasp Pin, Solid Gold, $1.00; Rolled Gold, 50 cents; Gilt, 25 cents. Clasp Pin Hanger, 50 cents extra.

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Luther League Review

The Boy in the Carpenter Shop

Lent directs attention to the trials and sufferings of our Lord. These culminated in death upon the cross. The Master was making preparations for his departure. The appeal of this season to Christians is to participate in serious reflection upon the great sacrifice of Him who died that we might live. Keeping Lent is a customary observance of our Lutheran churches. It is not kept by us in the Romanist fashion by special fasts and penances, but it is kept by faithful attendance upon all regular and special services of the Church, and by private devotion and personal sacrifice and service for the furtherance of the cause of Christ among men.

Meditation upon God's Word, and prayer are observances of this season all can make. At this season, too, we should moderate our otherwise selfish wills. It is also an opportunity to cultivate better and purer thoughts.

But, "what has this to do with the boy Jesus?" it may be asked. History and experience demonstrate this general proposition as true, that "the boy makes the man." In the filial obedience and devotion of the boy Jesus we see the beginnings of the Christ. A single thought will suggest this very readily.

Preparation is necessary for the proper observance of the great festivals of the Church. Special preparation is proper on our part, it is necessary to the full reception of the blessing to be conferred. Growth in grace and increase in faith are conditioned upon our preparation for the spiritual uplift of the Lord's

Table. We are not prepared for the great Easter fact unless there has been some reflection that will bring home to our hearts the truths of God's grace and that will find our hearts ready to accept them. Preparation for the greatest joys of the Church is one of the special purposes of Lent.

Jesus prepared himself for the cross. In the quiet retreat of the Nazareth home he was prepared for his great mission among men. In our picture the artist portrays an interesting fact in our Saviour's life. There is the simple surroundings of an humble home. The domestic happiness is pictured, and the grace and beauty of the mother gazing intently upon her son, together with the attitude of Joseph, exhibit parental interest in the boy and his work. The respectful mien and diligence of the boy are manifest. The placid features, the halo about his head, and the dove give a spiritual motive to the scene, quickening devotional sentiments.

We learn that on the return from Egypt Jesus dwelt in Nazareth. In this quiet village he had his home. We learn of his physical, intellectual and spiritual growth and development. At the age of twelve years we have a glimpse of him in the temple among the doctors. The scene closes, and we learn he is abiding in Joseph's home in Nazareth. There he was obedient, subject to his parents. It is this thought of Christ subject to his parents in preparation for his work among men the artist has caught and portrayed upon canvas.

Acts must have motives. Results must have causes. We cannot produce a poem by the explosion of a type foundry! No "fortuitous combination of atoms" is enough to account for a statue of Liberty! This will not explain a watch, a crystal, a flower, or a tree. Benevolence and purity must have an adequate motive. Jesus furnished it, and he furnishes a motive in life for the boy as well as the man.

He prompts to self-surrender. He prompts us to keep ourselves unspotted from the world. And because of Him and his promises we are prompted to the exercise of prayer. Can we question that the highest blessedness is the result of the best activity of our highest faculties? Never does earth rise so high or heaven bend so low as when we pray. Have you seen the sunrise transfigure a mountain? There are things that transfigure life and make it glow like pure snow upon which the sunlight falls. Love does. Hope does. But nothing transfigures life like prayer.

"We kneel how weak,
We rise how full of power."

And Jesus, the boy in the carpenter shop, transfigures boyhood. Christ transfigures manhood, and from the gloom of the cross, the silence of the tomb, comes the light of Easter and the joy of its message of life.

[NOTE BY THE EDITOR—The picture referred to, and which is here reproduced, is from a painting by La Font. The original painting is in the church in Nazareth. It is one of the pictures in the new picture premiums offered by the REVIEW on page 5, to which our readers are referred.]

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Dreaming of Home

BY EUGENE FIELD.

It comes to me often in silence,
When the firelight sputters low—
When the black, uncertain shadows
Seem wraiths of long ago;
Always with a throb of heartache,
That thrills each pulsive vein,
Comes the old, unquiet longing
For the peace of home again.

I'm sick of the roar of cities,
And of faces cold and strange;
I know where there's warmth and welcome,
And my yearning fancies range
Back to the dear old homestead,
With an aching sense of pain;
But there'll be joy in the coming,
When I go home again.

When I go home again! There's music
That never may die away,
And it seems the hands of angels,
On a mystic harp at play,
Have touched with a yearning sadness,
On a beautiful broken strain,
To which is my fond heart wording,
"When I go home again."

Outside of my darkened window
Is the great world's crash and din,
And slowly the autumn shadows
Come drifting, drifting in;
Sobbing the night-wind murmurs
To the splash of the autumn rain;
But I dream of the glorious greeting
When I go home again!

Methods and Means of Strengthening Our League

BY MISS NELLIE SWANSON.

The saying that the young people are the future hope of the Church has been worn threadbare. Nevertheless we need not only to say it but to really believe it and act accordingly. It was because this fact was realized that our Luther League was organized for the purpose of educating and consecrating our young people for the work of the Church and of God.

This organization aims to be a training school for the great mass of our young people in order to make them more efficient in their church work. This we know our Luther Leagues have done in the past, are doing now and we believe will do in the future. Nevertheless, as we look upon the great mass of young people, both within and without the Church, we sometimes wonder if our Leagues are doing all they should and can do to bring these young people into closer relationship with the work of the Church. No doubt the question often comes to the mind of every earnest Leaguer—what can we do to more fully fulfill the purpose for which our Leagues were founded? How we wish it were possible for us to fully answer that question, but we can only give a few humble suggestions and hope that these may bring others to the minds of our readers.

The strength of any society depends upon the members who compose it. Try as we may, we can never get away from this truth, and consequently the responsibility of strength or weakness of our Leagues depends not so much upon methods and means employed as upon the Christian earnestness and zeal of our members. Believing this, we must realize that the responsibility is ours and the question arises—what shall we do to make ourselves more efficient in the service of our Church?

One of the first things we young people need to learn is not to be quite so humble when it comes to our own Church. We need church loyalty and intelligent loyalty must be founded on knowledge. We need to know our Church, her history, her doctrines, her greatness, and then to stand by her as one would one's father or one's mother. This does not mean presumptuous self-confidence, but an honest, intelligent loyalty which commands respect everywhere.

We need to be engendered with a sense of responsibility. It is *our* Church and *our* Young People's Society, and each of us must feel responsible for whatever work we are asked to do. We must give to our Church the best we have and the best will come back to us. We need to be more fully consecrated; to be more earnest in prayer; to have greater faith in our Saviour; to have more love for Him and to be ever ready to do His will. We need to reach out to bring in those who need these very things. In so far as the members of our Leagues become imbued with the spirit of Christ, in so far as they are willing to give of their best efforts for His service, will our Leagues be strong.

It might be expected that in a paper on this subject some specific methods should be given for the strengthening of our Leagues. It must be remembered, however, that these methods are for the most part artificial and cannot stand alone nor take the place of the true things needed, the real source of strength which we have just considered.

Our Leagues need to do something to keep alive. Some of our members are much like a little boy who fell out of bed almost every night. When his sister was questioned as to the cause of his habitual falling out she replied that he went to sleep too near where he got in. This may be the case with some of us. What this work is to be depends upon the individual society too largely for us to specify, but if we wish, we can usually find something. The practice some of our Leagues in the city have of holding daily services in the downtown district during Lent is a most excellent one and must result in great good not only to those who attend these meetings, but also to those giving their time and strength toward conducting them.

One League holds monthly services at the county almshouse in a neighboring village. These meetings are held on Sunday afternoons. Short talks are given and music pro-

vided; those who conduct the meeting taking over enough books so that those of the inmates who wish may take part also.

In one church the Sunday evening meeting took the form of a vesper service during the summer months, the meetings being held on the lawn at the homes of different members. They were conducted by the League and took the place of the regular evening service of the church.

At another church the League has the practice of taking full charge of the evening church service once every three months. The League members take charge of the music and usually several short talks are given by the young people, though sometimes a speaker from abroad is invited to give the address. This cooperation between the League and the Church is a very important factor for the strengthening of both.

Contests in attendance between Leagues in neighboring cities have sometimes been run successfully, but there is the danger that the interest aroused is simply in winning the contest and not in the League itself, and therefore is shortlived.

These suggestions have dealt mainly with the devotional meetings of our Leagues and these indeed are the most important. Nevertheless we must not overlook the great opportunity we have in our social meetings. Most Leagues that hold regular Sunday evening meetings have a social once a month. Those of our young people whose social obligations are numerous are apt to forget that there are young people in our cities and even in our churches who have not many social opportunities, and it is their duty and privilege to provide them. These socials should be true to their name in every respect; the stranger should be welcomed and made to enjoy it as much as the regular habitues. Well conducted socials may be a great source of strength, especially in the way of securing new members and in promoting a feeling of good fellowship among the young people of the church. At these socials, opportunity sometimes offers itself for inviting those who do not attend the devotional meetings to do so. At a Washington's Birthday social, the souvenirs were small hatchets cut out of red cardboard, on one side of which was a clever invitation, written rhyme, to attend the Sunday evening meetings. It was well done and well received, and the attendance at the devotional meetings increased. Other Leagues may find similar opportunities, though it is not wise to force them.

The strength of the young people's movement of our great Church depends not only on the individual League being strong for itself but also on each society doing what it can to help others in their work and in extending the Luther League. It is the duty of each society to be a member of the district and state organization and through them of the great central body, the Luther League of America. And this not only for the good it can do the larger organization, which is considerable, but also for the great benefit to be derived by that society through its affiliation with the larger body.

Excellent conventions are a great source of strength to our societies and one of which we can all avail ourselves.

Each society has its local work to do and also its share of the work of the district of state organization. This part is often no more than the payment of dues and this should certainly be done promptly not only as a duty, but as a privilege, for by so doing it is strengthening itself. We have yet to hear of narrowness and selfishness being a source of strength.

In order to make our Luther League work maximally effective, each individual must do his part for the local society, each local must meet its obligations to the district or state and each state must carry its just portion of the work to be done by the national organization. Each of these must reach out farther and extend its work. In unity there is strength, and this unity must extend through all phases of our church work if we would stand in the future as the great power for good which it is the privilege of our Church to be.

N. S.

Success

"He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and acplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction."

The Spirit of Altruism

BY F. R. WEBBER.

Mitleidigkeit is a German word without a good English equivalent. It might be translated "a compassionate disposition," or, more broadly perhaps, "the spirit of altruism." Altruism includes three things: sympathy, unselfishness, devotion to humanity. The altruistic spirit is the Christian spirit.

Christ's whole life on earth was a life of altruism. He went about healing the sick, raising the dead, cleansing the lepers, giving sight to the blind, comforting the sorrowful and preaching words of hope to all men. The Sermon on the Mount is filled with this spirit of devotion to humanity. When asked by the lawyer what He considered the greatest commandment, Christ answered that it includes love to God and to one's fellow men. When He described the final judgment, Christ did not say that men are to be condemned on account of conformity or non-conformity to dogma. The thing by which men are to be judged is whether or not they have ministered to the hungry, the thirsty, the stranger, the needy, the sick and the distressed. It is through such works that men show their faith.

The Church today does not need a foundation of money, but a foundation of men with the love of Christ in their hearts—men with the altruistic spirit. With such an endowment, the other things, such as money, candidates for the ministry, missionaries and Christian workers, these questions will settle themselves.

Before the Church can have such an endowment, a number of false notions must be changed. That indefinable something aptly named "the spirit of Young America" is not exactly conducive to this new endowment. In order to disillusionize the people, the work must be begun by properly educating the children. They must be trained to know that there are higher things in the world than money and position. This love of wealth and of honor is one of the great delusions of the day. The spirit is that of the man who said to his son, who was starting out in life: "My boy, whatever you do in life, do something that will pay. Get money. If you can do it honestly, by all means do so, but if not—get money!" The average young man, in selecting his life's calling, often considers the financial side of the matter as the theme of vital interest. This idea of money making gives rise to selfishness, and with selfishness altruism is impossible. The two are widely opposite.

Ambition stands in the way of such a spirit. We are taught that it is a great honor to be a president, a governor, a warrior or a rich magnate. A man dies, and columns are printed in the newspapers, because he had either high position or wealth, though his heart may have been shriveled to microscopic proportions. The man who wins fame on the field of battle by murdering thousands of his fellow beings is popularly called a hero. His name is passed down through a hundred generations, and children are taught to look to him as an ideal. The tired father, broken in health, wearing out his life in order to feed, clothe and educate his children, or the pious mother, who by work and prayer brings up a family of clean-cut, Christian men and women—such are a thousand times more worthy of the name hero than the greatest conqueror in the world's history. But it would be hard to convince the world of this.

The spirit of the age is one of selfishness, the opposite of true altruism. Men learn to work for themselves, to crave wealth, to follow worldly ideals and to disregard utterly the rights of their fellow men. We need men not of small minds, and men unworldly in their ideals. Great minded men know how to look at things in their proper perspective, and they do not emphasize the little issues to such an extent that the big ones are lost sight of. It is possible to hold a small coin so close to the eye that the whole universe is blocked out.

The altruistic man will have a deep sympathy for his fellow beings. He will be educated so as to understand the wants of others, and he will work for their improvement. All great reformers, for instance, have been such men. Huss, Wyclif, Savonarola, Knox, Zwingli, Calvin, Luther, all were men who took the deepest interest in the welfare of humanity. In short, they were altruists. They were men of unworldly minds, who appreciated the vital points in the teachings of Christ. Their service was that of love, and their purpose was a heavenly one.

When men and women of today learn to cultivate such a spirit there will be no need that Christian work be handicapped by lack of money. They will realize that wealth is

not for selfish enjoyment, and they will contribute to the work of the Church. There will be no more excuse for thousands of people being outside of the Church on account of the lack of men for the ministry. The foreign missionaries will no longer have the pitiful trials which come from lack of workers and support. Should the world at large cultivate such a spirit of compassion, hospitals, hospices, homes for the orphaned, the aged, the wanderer, the afflicted and the stranger will be established, rescue work in the cities will be supported, prison reform, Christian education and all lines of practical Christian work will receive attention and will thrive.

This altruistic spirit cannot be cultivated by mere education alone. Wealth will not do it, neither will influence, nor can it be effected through legislation. The only way in which it can be accomplished is through a true conception of the teachings of Christ. When men learn to realize that there are higher things than money and fame, when they discover that Christ Himself continually taught altruism, and that His evangel was one of compassion for mankind in general, and that He Himself declared that the greatest commandment is that we love the Lord our God with all our heart, soul and mind, and our neighbor as ourself—when they learn these things, and learn to lay a stress on faith in Christ and practical Christianity, then the Church will have her endowment, and the minor difficulties will solve themselves.

Saint Patrick

Some one has aptly said: "One of the by-products of history is fun." This is applicable to Saint Patrick. An instance of fun in history is Columbus and Rome. He discovered America because he acted upon his belief that the earth was round. This was an indictment against Bruno, and he was burned. Galileo said the earth moved around the sun. Before dignitaries of the Inquisition he recanted; otherwise he would have shared the fate of Bruno. Columbus discovered America. He was not burned, but he suffered indignities. Now the Roman Catholics desire to claim America should be Catholic because a Catholic discovered it. They want to show that Columbus, whose principles they thought cause for burning a man entertained them, and so discovered this hemisphere.

But the hugest joke the Roman Catholics crack is when they give us their version of the history of St. Patrick in Ireland. By permitting no thread of truth to pass into the story of his life as edited by their historians, they have overawed Protestants, so they generally concede St. Patrick to the Romanist. The fact is that St. Patrick was no Romanist at all. He was never touched by a Roman ceremony; and the Church of Rome, by cajolery and craftiness, has merely stolen the successes of the Saint.

The name Patrick means noble or patrician. According to tradition he was born near what is now known as Dunbarton, Scotland. The date of his birth is about 396. He is regarded as the patron saint of Ireland. His father was Calpurnius, a deacon and son of the Priest Potitus. After the withdrawal of the Roman garrisons Calpurnius retired to the country south of the walls of Severus. Here St. Patrick was captured by the Picts. He was sold by them as a slave into Ireland. Six years after this (about 425) he escaped and he devoted himself to the conversion of Ireland.

Long before a Roman Catholic priest came to the shores of what is now Great Britain the Christian Church flourished there in a pure apostolic form. Ships from Phœnicia and Asia brought the knowledge of the Gospel to the shores of the island in the northern seas; likewise prisoners who had been set free. About the year 372 there was a Christian community on the River Clyde in Scotland. Here Calpurnius lived, a man of British blood, and his wife Conchessa, a sister of Martin, the Bishop of Tours. The son born to them received at baptism the name of Succat. Until Rome claimed him as her saint he was never called Patrick. Bonavern was the home of Succat. Now the place is called Kil-Patrik.

Like St. Augustine, the lad came to know sin by being steeped in its vileness, and the efforts of his parents did not succeed in planting faith in his heart. He delighted to play along the shores of the romantic Clyde. One of his pleasures was in decoying his playmates into wickedness. He did not know the fear of God, and the early developments of the lad were not very promising. But, like Paul, the

Lord intended him for a witness for Himself among the heathen.

Succat was playing with his two sisters one day upon the seashore, when suddenly pirates burst upon them, seized the children and sold them to Irish chieftains as slaves. Alone upon the Irish heath herding swine, like the prodigal son, he fell upon his knees and confessed his sins. There was no trace of Roman Catholic influence in Succat's conversion. There was no effort of priest or pope anywhere to be found. There was no opportunity for such. Without any ceremony he broke with the past. His conversion was purely and altogether a birth from above, made possible through the Word of God taught by godly parents. Succat says of himself: "For sixteen years I had passed along without knowing the true God, but the Lord opened in that foreign land my heart. Though late, I remembered my sin, and I was converted with all my heart to the Lord, who saw my lowliness and had mercy upon my youth and ignorance, and comforted me as a father comforts his child."

Many such conversions were known along the shores of the North Sea in those days. It is to such conversions as a result of God's Word that the Church was established in Great Britain. It was not due to the efforts of the Church of Rome, that came to appropriate and to pervert what the Spirit-filled witness had accomplished. Patrick's testimony is to this effect: "The love of God grew in me more and more with faith and the fear of His name. The Spirit of God moved me to pray a hundred times during the day: and at night rain and frost, snow and discomfort prompted me to seek God in the mountains and forests in which I herded my drove of swine."

Freed by invaders from Scotland, he was taken prisoner a second time, and freed again. It was thus allotted to Succat to again live in the bosom of his family. But he was a changed man. The influence of sin had been checked by grace and it seemed to him at night as if he heard a voice from the forest of Erin crying, "Come, holy lad, and dwell among us anew." Impressed by the wretched condition of the people of Ireland and their spiritual need, he tore himself from his home to bear the Gospel to the people who had wronged him in his youth, but upon whose isle he had found peace with God.

He went direct from the coast of Brittany to Ireland. That he went to Rome to receive ordination and call from the pope, is a tale which was not invented until, in the twelfth century, a Roman historian found that the name of the godly apostle of Ireland was good to make show with.

With the sound of drums Patrick summoned the population of the Irish bogs and meadows and told them in simple language the great facts of redemption. There was nothing of the priestly Roman rigmarole about his work among the Irish. There was neither pictures, nor incense, nor indulgence, nor appeal to authority of St. Peter, no parading of saints. He simply told the story of God's love in Christ to those whose souls found peace in believing. The son of a chieftain, to whom he gave the name of Benignus at baptism, became converted. Dubrach McValubair, who had only sung Druid songs, was won to Christ and ever after sang hymns in praise of Christ.

The conclusion is well stated that Ireland was evangelized, but Rome had nothing to do with it. Rome merely perverted what Succat and his successors had done. Rome, by holding Ireland in chains, has prevented the rise of Ireland to the greatness the Reformation has made possible for England and Scotland. And when, in this country, the melting-pot of nationalities, tens of thousands of Irish people find their way into purer religious communities than the Church of Rome, and not a few into the Church of the Reformation, we praise the Lord. For, helping people of Irish blood to the enjoyment of the true Gospel, we follow in the footsteps of Succat, the apostle of Ireland, whom Rome slanders by acclaiming him as one of her saints. St. Patrick was in line with Wittenberg, not Rome.

These seem to be the main facts in the life and biography of St. Patrick. It is well to inform ourselves in regard to such matters and to know the real facts of history.

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The only Lutheran Church in Porto Rico is in Catano, across the bay from the capital. Here also is a school house and a missionary cottage. The school, which is for small children, has seventy bright and happy little boys and girls. They come from all walks in life and whether they have eaten or not before coming to school, they always seem happy and contented. If the school house were larger seventy more could easily be enrolled. There is at present a waiting list. In four other towns there are Lutheran congregations.

The Use and Care of the Eyes

BY M. B. CROLL, M.D.

The eye is an elastic ball controlled by muscles, and is capable of being changed in shape. It is one of the most delicate and useful organs of the human body. There is the cornea. Its function is protective. The iris regulates the rays of light. The color of the eye—blue, gray, hazel, or brown—is determined by the iris. There is the lens, a transparent, colorless, bi-convex body of concentric laminæ, that focuses the rays of light, so that they form a perfect image on the retina.

The bi-convex lens of the camera will give you an idea of the lens of the eye. To create a perfect image the shape of the lens must change with the distance of the object to be photographed upon the retina. This is known as accommodation. The lens undergoes a process of change, and is effected by age. Often after a person has arrived at the age of fifty, or it may be as early as forty, the lens become opaque. This is popularly known as cataract, and both eyes are generally involved, but one in advance of the other. The lens may also be dislocated, inwardly or outwardly, upward or downward, like the tumbler of a lock thrown out of place. As in the dislocation of an arm or limb, if not too severe a disturbance of the normal position of the lens, it can be replaced, but if the character of the disclocation is more complicated either a major or minor operation will be necessary. In some instances, the proper use of correct glasses will remedy this disturbance of the lens.

Next we may mention the retina, a really great mechanism of the Almighty Designer of the eye. Briefly, the retina is a thin and delicate membrane which consists of an expansion of the optic nerve. The retina in life is transparent, of a purplish red color. Under the influence of light it quickly bleaches. In death it very soon becomes opaque and white. Besides these parts of the eye, there are the anterior chamber and the vitreous humor.

By too early use the tissues may become stretched, giving you a lengthened eyeball. This is called myopic eye. This is the cause of near sightedness. Often excessive reading or near work when too young is a cause of this straining or stretching; to this may be added excessive study without sufficient outdoor exercise, fine or indistinct print, faulty construction of desks, and other things associated with demands which civilization and education make on near vision.

Presbyopia, which means "old sight," when the near point of vision at which finer work may be done, has receded to a distance. This is a physiological change which affects every eye. It should not be considered a disease, as it occurs in every eye between the fortieth and fiftieth years of age. The result is that the near point, for example, at which ordinary print has been usually read recedes. It is usually said to be present when to read ordinary print the near point recedes to a distance of more than nine inches from the eye. It has no effect upon distant vision. Ordinary treatment consists in the use of the proper convex spherical lenses.

If you will take an onion and cut it into halves, you will notice the layers are often regular and spherical. Sometimes these layers are very irregular. Like the onion and its rings, astigmatism, a common eye affliction, is due to change in the curvature of the cornea. If regular stigmatism exists, the rings will appear eliptical. If irregular astigmatism exists, the rings will appear distorted. Whenever this trouble exists, glasses should be prescribed to correct the error.

Foreign missionaries not infrequently call attention to the distressing blindness in children and men and women of all ages in Oriental countries. This is a common disease, and occurs at all ages with more or less secretion, which is contagious. It will exclude one so afflicted from passing the authorities at Ellis Island. This disease is technically called trachoma. It is an inflammation, generally of lengthy duration, accompanied by thickening of the internal lining of the eyes and lids and the formation of granules, or little lumps of grayish or yellowish translucent bodies like rice showing through the lining of the lids, with subsequent cicatricial or scar changes. It is, because of the secretion, contagious. It is a very important malady, because of the disaster and complication and following results which in many cases, are responsible for either partial or total blindness.

In some cases it can be cured and in others it cannot. Some of the results of trachoma cannot be cured, so far as is at present known

to oculists. Because of the character of this disease, and its results, our authorities have wisely made it a provision for the exclusion of the immigrants. Trachoma being transferred through secretion, may be caught from another eye afflicted with the disease by an eye that is perfectly healthy. The amount of secretion is an important consideration in the contagion. The transfer from one eye to another may occur by the use of the handkerchief or the finger. It spreads extensively in asylums, schools and barracks, where people are closely crowded together and where there is carelessness in regard to cleanliness. This disease is more or less common in Russian and Polish Jews, among Hungarians, Italians and Irish. In certain countries like Arabia and Egypt it is especially of frequent occurrence. Thus during the wars of Napoleon the soldiers, under the name of Egyptian ophthalmia, carcried the affection into Europe. This disease appears more frequently in lowlands like Holland or Belgium than in mountainous countries like Switzerland. The negro race of the United States is comparatively free from this disease. A micro-organism is supposed to be the contagious principle in the secretion. At the present stage of scientific investigation, however, nothing definite and positive has been reached as a conclusion. The treatment in general may be said to primarily consist in an effort to reduce the inflammatory symptoms and secretion and to remove and check the swelling of the conjunctiva. This is accomplished sometimes by mechanical means or irritating applications or else by the use of the knife.

When people feel pain in the head, they usually say they have headache; though many people may not know just what they mean by headache. Headache may be due to trouble in the nose, or ear. About 60 per cent. of headaches are due to eye troubles. These eye troubles may be due to errors of refraction. The treatment is proper glasses to relieve it. When the glasses do not give relief from headache the patient must look farther for the cause of his trouble.

Besides headache, there are troubles of the eye due to imperfect balance of muscles which move the eye. They require exercise as well as the body needs it. When these muscles are overworked, they become tired. So to keep the eye in good condition, it needs the tonic effect of proper exercise, just as the body demands exercise to maintain its health.

This gives some suggestion regarding the proper care of the eyes. But it may be asked, "Can the eye be strengthened?" And also, "Can we prolong the use of the eyes unaided by glasses?" The answer is: So far as is known to the profession today, there is no means of strengthening the naturally weak eye, neither can the use of the eye be prolonged without the aid of glasses. The essential thing in the care of the eyes is to avoid abusing them in any way, as the best and only means of extending their use unaided by glasses.

There are some common ways in which the eye suffers accidental injury either in the household or in the pursuit of one's avocation. Industrial workers in iron and steel suffer injury to the eye in the hammering of one piece of steel with another, or in the use of tools. Little particles of steel fly off and penetrate the eye. Often the sense of injury is very slight. Little or no attention is paid to it at first and the injury only becomes apparent after a time. These little pieces of steel when located at once may be extracted by a magnet in many cases. If left alone, inflammation may result, blindness may ensue, or eventually the eye may be destroyed from the long continued presence of the metal.

Laborers in blasting operations may suffer an injury to the eye, for example, in excavation where explosives are set off and broken pieces of rock, fine as sand ofttimes, penetrate the eye. Hunters may also suffer injury to the eye when firing at birds. Lapidaries who cut and set precious stones in the grinding process frequently receive injuries to the eye. Chemists are also subject to dangerous burns of the eye, which not infrequently cause the loss of either one or both eyes. Burns with alkalies are often deceptive though none the less real, for they often result in burning the tissues to considerable depth. Plasterers and mortar mixers tinkering with old ceilings may be likewise afflicted. Often in these cases lukewarm water with a very small percentage of salt applied to the wide open eye by means of a glass will afford relief. Enough water should be used to irrigate the eye and only a small quantity of salt so as not to irritate or inflame the eye should be used.

A form of blindness that occurs to the industrial worker comes from either inhaling the fumes or else from drinking wood alcohol. It is a treacherous compound, to which painters as well as other workers are liable to fall

victims. A case is narrated by one of the most distinguished oculists in America that serves as a case in point. He says: "A painter who was doing a very fine piece of wood graining and was extra conscientious about avoiding any contamination of the fresh surface with dust, closed the room in which he was working for several hours, while he was finishing the job with a varnish mixed with methyl alcohol. Two hours after finishing the work, his eyesight failed entirely, and although he finally recovered enough sight to barely find his way about, he remains a county charge. Such cases serve to emphasize the point upon which oculists have been insisting for some years, that all wood alcohol should be marked 'Poison! May cause blindness if drunk or inhaled.' As a further protection to workingmen, it should be made illegal to manufacture or sell shellac or varnish made up with this poison."

These will serve to illustrate some of the common accidents to the eye met with in daily life.

Cleanliness is next to godliness. This is scriptural. So, too, an ounce of prevention is worth a pound of cure. This is trite; nevertheless it is true. When a thing has been done, all that remains to do is to save as much as possible. Too much emphasis, therefore, cannot be laid upon recommendations for the care of the eyes.

Five Minutes in Foreign Lutheran America

BY THE REV. A. L. RAMER, PH.D.

It has become customary to designate certain sections of our large American cities according to their prevailing nationality. Thus we speak of "Little Italy," "The Ghetto," "The Slovak Patches" and "Polish Colonies." Back of these segregations of foreigners lie momentous factors that will play a significant role in future American history. The ultimate issue for weal or woe of these developing forces is still shrouded in obscurity. It takes, however, neither a prophet nor a magician to recognize the fact that it is both a patriotic as well as a Christian duty to seek to mold these heterogeneous elements into distinctive American, Christian citizenship. Rainfall issuing from Yellowstone Park may be deposited either in the Pacific Ocean or in the Gulf of Mexico, depending on the course the stream first takes on leaving the park. The stupendous volume of the present flood tide of immigration is such as to awaken a serious concern as to the effect it may produce on the future class of American citizens. The "Huss Stone" outside of the city of Constance is indeed no prepossessing sight, and would never attract the traveler's passing notice were it not for the mighty significance in the history of mankind that the spot commemorates. The historic conditions that make possible the present Slav in America today may trace their origin to the principles of liberty of conscience of which "Slav invasion" denotes immeasureably more than a mere euphonious expression to differentiate the Teutonic from the Slavic immigration.

In the light of our Christian and patriotic duty as Lutherans let us go sightseeing in "Foreign America," if I may be permitted to use this term. The tour will include five nationalities, namely: the Slovaks, the Magyars, the Slovenians, the Siebenbuergers, and the Letts. Our field extends over seven States from Maine to Wisconsin, having organized congregations or mission stations in sixty-four cities and towns. There is a total of seventy preaching points, of which twenty-six are organized congregations and forty-four preaching points. This entire field is under the care of seventeen ordained pastors, of whom ten are Slovak, four Magyar, and one each for the Slovenians, Letts and Siebenbuergers. There are now ten students preparing for the ministry, eight to work among Slovaks and two among Letts. Among the seventy congregations, forty are served by local pastors and missionaries, and thirty Slovak congregations are under the care of the superintendent. Seventeen of the congregations have their own church edifices, and eight have parsonages. Two additional congregations have purchased church lots. Here we have indeed a large and important mission field that looks to the

General Council for the further development and spiritual supply. In addition to this there are four independent Slovak Lutheran ministers doing good work for their brethren. There is also a regular Slovak Synod, of pastors affiliated with the Missouri Synod, which has seventeen pastors, and serves about fifty organized congregations and preaching points. Bridgeport, Conn., is the only place in the New England States that has the service of a Slovak pastor. Three Slovak pastors are located in the State of New York, viz., in New York City (where a Slovak church has recently been consecrated); Port Chester and Binghamton. Pennsylvania, with fourteen pastors, is the banner State for Slovak Lutheran population. In Ohio the field is not yet developed, there being but four pastors. Chicago has three, Wisconsin one, Minnesota one. To this list must be added the thirty mission stations supplied by the superintendent, scattered over nine States. So much for the Slovaks, though it should be remembered that the field has not by any means been thoroughly canvassed.

As far as I know, there is no other body working among the Magyar Lutherans, except the General Council, with its four organized congregations at Cleveland, New Brunswick, Detroit and Elgin. The Slovenian congregation at South Bethlehem, Pa., Rev. W. A. Lambert, pastor, has made phenomenal progress during its short history. Being favorably located in a very large Slovenian settlement, the congregation has five hundred members. Within two years of its organization it secured a church property worth $8,000 and became self-sustaining. This is a forcible demonstration of the blessed fruits of efficient mission support.

The only Lettish missionary in America is our faithful co-laborer, Rev. John Steik. He has congregations in Boston, New York, Philadelphia, Cleveland and Chicago. The Lettish people are almost exclusively Lutheran in their homeland in Russia, but here in America many of them have fallen prey to socialistic tendencies. There is a serious responsibility upon us to come to the rescue of these people before unbelief gets the upper hand. The outlook brightens in view of the fact that there are two very promising young men preparing for the ministry among them.

The Siebenbuergers have located chiefly in western Pennsylvania and Ohio. Our missionary, Rev. George Schuster, was ordained in 1909 and has a regular itinerary in Erie, Newcastle, South Sharon and Monaca. In Ohio he holds services at Youngstown, Niles, Salem, Canton, Alliance, Loraine, Cleveland and Martin's Ferry.

I almost feel that my party of sightseers consider their guide too much in a hurry. It is a trick of the professional guide to be verbose, spinning out tales while time flies swiftly. I should have been delighted to dwell upon various points of interest, but our time is limited. Before we separate, however, I wish to ask you not to forget the sad spiritual deprivation in which we have seen these Lutherans of foreign speech. Remember that for many a lonely soul among them, hungry for the Saviour's word, the possibility of a church home and ministry of Word and Sacrament depends entirely on what mission effort we put forth in their behalf. You admit your surprise at the greatness of the field, both in extent of territory and diversity of tongues. You sincerely pity these scattered shepherdless souls. The thought that many have opportunity of hearing only one service a year and others none for many years cannot but haunt you as you enjoy your regular weekly service. You ask, What becomes of their children, who instructs them, who gathers in the young people and admonishes them against the deceitful lusts of the flesh? How shall they hear without a preacher? And how shall they preach except they be sent? The answer of the Apostle is so pointed that it is superfluous to comment on it. The burning question is, How shall a small handful of poor foreigners ever be able to build a church of their own?

The Afflicted Ones

She was an epileptic. The sadness that is bound up in the world only those who have experienced it can know. She worked with her needle as long as she could. At the warning cry of one of the terrible attacks her mother tenderly cared for her.

"There is only one thing that rests on my heart," said the mother, as she lay on her death bed. "I am satisfied about everything else and ready to go, if only there was some tender friend to care for my poor epileptic girl."

A friend promised to place the daughter in the Home for Epileptics, and the mother died praising God for those who, in following His Son, had provided for those who were afflicted.

Luther and Miltitz

It was a critical moment. The Elector Frederic was upon the point of banishing Luther from his states; yet the pope seemed not quite ready to proceed to extremities, he probably imagining the elector more favorable to the Reformer than he really was.

Charles Miltitz, chamberlain to the pope, a German, and of insinuating manners, and great skill in negotiation, came to Germany with a view to further efforts of a conciliatory character. On his journey he sounds the public opinion in respect to the great dispute. To his astonishment, he finds the majority favorable to the Reformation, and he everywhere hears Luther spoken of with enthusiasm.

The arrival of Miltitz spreads suspicion and alarm throughout Saxony. It is whispered that he has secret orders to get possession of Luther. "He is sent," his friends say, "to seize and deliver you to the pope."

"I await the will of God," responds Luther.

His friends were not mistaken; the securing of Luther, and his conveyance to Rome, were the objects of this new mission. But a great and unforeseen event comes in here for the deliverance of Luther, and to change the aspect of Christendom.

Miltitz reached Saxony, December, 1518. On the 12th of the following month died Maximilian, the Emperor of Germany. This providence made the Elector Frederic, according to the German constitution, the administrator of the empire, and relieved him from all fears of Rome or its emissaries.

Meanwhile the interest felt by the pope in the election of a new emperor diverted his mind, for the present, from religious controversy, and, together with political troubles growing out of the emperor's demise, averted the storm impending over the Reformation. "The tempest was hushed," said Luther; "the papal excommunication began to be thought light of," and, under the shelter of the elector, the Gospel is said to have spread itself abroad, and produced no small danger to the papacy.

Meanwhile Miltitz, on his arrival in Saxony, learns with great astonishment the abominations connected with Tetzel, and his traffic in indulgences; and, in his great wrath, at once summons Tetzel to appear before him at Altenburg. Though only a few miles off at Leipsic, he refuses to obey the order.

"Martin Luther," he says, "has so roused and excited powerful chiefs against me that I am nowhere safe."

Such is the difference between the servant of God and the servant of men! Luther, as we have seen, when summoned, faced danger as a brave man. Tetzel betrayed a contemptible cowardice.

Presently Miltitz seeks an interview with Luther, and salutes him with the greatest show of affection and friendship, though he had come all the way from Rome for the purpose of dragging him back with him in chains. The nuncio aimed by flattery to entice Luther to submission, retractation and silence. Luther, with calm energy and earnestness, enumerates the just complaints against the Church, yet offers to be silent provided his enemies are silenced; and expresses himself as willing to do everything and bear everything; "but as to retractation," said he, "do not expect it from me."

An agreement, however, was entered into enjoining silence on both sides for the present; also that the pope should commission a bishop to investigate the case, point out the errors of Luther, which he was to retract if proved to be errors, and never more to do anything to lessen the honor or authority of Rome.

Great was the joy of Miltitz at this agreement, who seemed not to have discernment sufficient to see that it amounted to just nothing at all. Yet he boasted as one having found great spoil; invited Luther to supper, flattered him to the utmost, and at parting saluted the heretic doctor with a kiss. "A Judas kiss," said Luther.

Afterward, Miltitz repairs to Leipsic, cites Tetzel before him, overwhelms him with reproaches, accuses him with being the cause of all the evil that had arisen, besides convicting him of gross fraud in appropriating large sums of the Church's money to his own use. It was too much for poor Tetzel. He shrunk despairingly, his health gave way, his conscience tormented him, his friends reproached him, and he shortly afterward died miserably.

Book Review

Bible Verses of the Cathechism: The Lutheran Book Concern, Columbus, Ohio, has issued the proof texts of the cathechism in the form of Sunday school tickets. These tickets are beautifully lithographed in colors. The prices are very reasonable. The tickets are designed to cover a period of two years, and, if memorized, will give the scholar a repertoire of three hundred and six passages of Scripture.

Luther League Topics

Palm Sunday. April 5, 1914.

Christ on the Throne

Matt. 21:5; Hebrews 12:1-3.

DAILY BIBLE READINGS—March 30-April 5.

Monday, March 30—Psalm 110:1.
Tuesday, March 31—Heb. 1:3.
Wednesday, April 1—I Peter 3:20.
Thursday, April 2—I Cor. 15:25.
Friday, April 3—Luke 19:38-40.
Saturday, April 4—I Tim. 6:14-15.
Sunday, April 5—Matt. 21:5; Hebrews 12:1-3.

HINTS FOR LEADERS.

Opening as in Luther League Hymnal.
Instrumental music.
Psalm 119:89-104 (read responsively). Gloria Patri. Hymn 33.
Scripture lesson, Matt. 21:1-9 (read by leader). Hymn 46. Prayer.
Remarks by leader.
Selection (brief) read from Gerhard's "Sacred Meditations." Solo or other music as arranged in advance.
Recitation, "The Shadow of the Rock," by F. W. Faber.
Have summary given here of discussion both in Topics and REVIEW. Hymn 201.
Brief account of Lent, its meaning and use, by the pastor.
Announcements. Lord's Prayer. Doxology.
Topic reviewed by Rev. Paul W. Koller.

The great lesson of Palm Sunday is the kingship of Jesus. On that first Palm Sunday He rode as king into the Holy City, giving men the opportunity to accept Him as their rightful Lord and Master. His kingdom on that day was not very large, as far as earthly subjects were concerned; a few faithful men and women composed it then. Today that same humble Christ rules over more subjects than all earthly kings combined. The world around, men and women give Him allegiance and love, such as no earthly potentate has ever known.

1. *His Throne.*

His throne, as all men know, is in heaven. We say in our creed "He ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence He shall come to judge the quick and the dead." St. Paul in our scripture lesson speaks of His being at the right hand of the throne of God. This is His rightful place, which He gave up when He came to earth to live and die as a man, in order that He might save sinful men. From this throne in heaven He rules the nations, the church and all the wonderful inhabitants and powers of heaven itself. It is a glorious thing to think about, that our Saviour is king of heaven and earth. How confident it makes us of His help and protection. We know that in all the battles of life the forces of right will eventually conquer, for they are led by the King of heaven. This is a great fact and a glorious one, that Christ is upon the throne of heaven. But that is not the only place He wants to reign. Christ wants a throne in our hearts. He desires above all things to be our personal king and reign in our hearts. After all that is the important thing as far as we are concerned this Palm Sunday. Is Jesus enthroned in your heart?

2. *His Subjects.*

By repentance, faith and the giving of our allegiance, which is confession, we become subjects of Christ. To be a subject of an earthly king has ofttimes meant to be a slave. Not so, however, with those who are of Christ's kingdom. To be His is a great privilege. That does not mean that we are not to obey Him fully and serve Him faithfully, but those who do this become heirs of His kingdom. That is we become sons and daughters of our Saviour King. St. Paul speaks of in Galatians: "Wherefore thou art no more a servant but a son; and if a son, then an heir of God through Christ."

This is not to be arrived at, however, without any effort on our part. We must let Christ truly rule our hearts and give Him obedience and love, if we are ever to know the joys and privileges of His kingdom. People are willing enough to let Christ be their Saviour and friend, but when it comes to letting Him rule their hearts they hesitate. It is indeed a serious thing and not to be entered into lightly. It means putting His interests before my own selfish ones. His will is to be supreme not mine. His service is to be my chief concern. This Sunday all over our Church hundreds of young people are confessing Christ as their Saviour and King for the first time. Let us pray that Christ may truly have a throne in their hearts.

QUESTIONS.

1. What makes Christ our king?
2. Does Christ actually rule over heaven and earth?
3. How can we help to realize the prayer, "Thy kingdom come."
4. Is Christ your king?

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 35 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

Easter Week. April 12, 1914.

"The Third Day He Arose Again"

Art. II, John 20:1-18.

DAILY BIBLE READINGS—April 6-12.

Monday, April 6—Isa. 53:1-12.
Tuesday, April 7—Matt. 26:1-16.
Wednesday, April 8—Matt. 26:17-35.
Holy Thursday, April 9—Matt. 26:36-56.
Good Friday, April 10—Matt. 26:57-65.
Saturday, April 11—Matt. 27:62-66.
Sunday, April 12—Art. II, John 20:1-18.

HINTS FOR LEADERS.

Invocation by the pastor.
Easter versicle and Gloria. Hymn 55.
Psalm 24 and Gloria.
Scripture lesson read by the leader. Prayer by the pastor.
Hymn 114 by Sunday School or Church Choir.
Remarks by leader summarizing discussion in the Topics (ten minutes).
Remarks by superintendent of Sunday School summarizing the discussion in the REVIEW (ten minutes).
Hymn 115. All repeat the Creed.
Hymn 117 by Sunday School or Church Choir.
Address by the pastor (not over fifteen minutes).
Announcements. Hymn 188. Lord's Prayer chanted. Doxology.

Topic reviewed by Rev. Paul W. Koller.

The spirit of Easter is that of joy, for its great fact gives certainty to our faith and reality to the hope that is in our hearts. We of this day cannot imagine the greatness of the sorrow and gloom that came to the disciples of Christ when they knew that their Lord was dead. Then came Easter morning with the glorious news of the resurrection. What wonderful joy it brought to these sorrowing ones! Their faith is not vain, their cause is not lost, for their Lord who was dead is alive again. This spirit of rejoicing has marked the celebration of Easter Day down through the centuries. We, too, are glad with a joy deep and true for our Lord lives.

In our topic folder you will find splendidly grouped the scripture proofs of the resurrection, and they are such as would be accepted in any court as the best of evidence. It would be wise for every Leaguer to carefully study again these records which establish so conclusively the great fact of our Lord's resurrection. In this review, however, I would like to call to mind the value to our Christian faith of believing that Christ both in body and spirit came forth from the grave on the third day, and that the same Christ who walked here upon earth now lives and reigns at the right hand of God. Only when we believe this can our Christian faith be satisfied and our hope of eternal life find reality. This is the testimony of scripture which says, "Christ is risen," "the body is not here, come, see the place where the Lord lay." Thomas was invited to put his finger on the print of the nails and thrust his hand in His side. Not to believe in the resurrection of Christ is:

1st. To cast away our dependence upon the sacred record which states it so clearly, and if we let faith in the divine record go, what have we! This is a day in which there is need to make the holy scriptures the source of our knowledge and the foundation of our faith. Even among so called religious men there is a disposition to seek every other source of proof and knowledge except the word of God. Let us go again to the divine book this Easter Day and read its lessons of life.

2d. To make Christ a pretender, who gave as the proof of what He claimed to be and do the fact that on the third day He would rise again. Our Christian faith depends upon the resurrection of Jesus. That is the reason why men have tried to disprove the resurrection, for if Christ did rise again then our faith has a sure foundation, but if He did not, then is our faith vain and we are of all men most miserable. Let us hold fast therefore to what we know to be true, for it gives certainty to our faith in Jesus Christ.

3d. To lose the sure hope of our resurrection, for Christ was the first fruits of them that slept. It is the resurrection of Christ that makes certain our resurrection. The "I believe in the resurrection of the body," as our creed affirms, has been the hope and cheer of the ages.

"Jesus lives! No longer now
Can thy terrors, death appal me;
Jesus lives; by this I know,
From the grave He will recall me.
Brighter scenes will then commence:
This will be my confidence."

QUESTIONS.

1. What proofs can you give of the resurrection?
2. What did Christ's resurrection mean to His enemies?
3. How has He conquered death?
4. What does the resurrection mean to you?

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First Week after Easter. April 19, 1914

The Name Protestant

The 385th Anniversary. Acts 20:28-31.

DAILY BIBLE READINGS—April 13-19.

Monday, April 13—Matt. 28:19-20.
Tuesday, April 14—Rom. 10:1-16.
Wednesday, April 15—Gal. 5:1-10.
Thursday, April 16—Heb. 12:1-2.
Friday, April 17—Matt. 16:24-27.

Saturday, April 18—I Peter 4:16-19.
Sunday, April 19—Acts 20:28-31.

HINTS FOR LEADERS.

(Make this a meeting of festival character and begin early to arrange for it.)
Hymn 136 (all standing while singing it).
Psalm 46 (read responsively). Gloria Patri.
Hymn 105.
Scripture: Acts 20:28-31 (read by leader).
Collects in Luther League Hymnal, "For the Church" and "For Unity" and "Thanks."
Special music (arrange for in advance).
Arrange with the pastor's assistance for historical readings from Kurtz or other good Church histories at this point—about two.
Arrange for a reading from standard "Life of Luther," covering this period at this point.
Special music—vocal or violin, or cornet.
Brief historical address by some one invited—a lawyer, or active layman in the Church.
Read Article IV of Augsburg Confession.
Hymn 135. Announcements.
Prayer by pastor and Lord's Prayer chanted. Doxology.

Especially written for the REVIEW.

April 19, 1529, was memorable in the history of the Reformation. It was a crucial date in the history of the work inaugurated by Luther. It gave us the name "Protestant." A Protestant was one of the party who adhered to Luther at the Reformation. "These Lutherans," says Brewer, "in 1529, "protested" against the decree of Charles V. of Germany, and appealed from the Diet of Spires to a general council." This has reference to the second Diet of Spires.

The main characteristics of the Lutheran Church are found set forth in the Augsburg Confession. To those adhering to the scriptural position of those subscribing to this confession the name "Protestant" was given. The Reformers were derisively styled "Lutherans." While this name today is made to include more than members of the Church of the Augsburg Confession, this is eminently true, viz.: "Protestant Christendom lives upon the principles of faith which the Lutherans first enunciated, and must die without them. Even the Roman Catholic communion has been largely reformed and refashioned by the testimony of the Lutheran Reformers, and is better today by reason of the Lutheran Reformation, which effectually revoiced the teachings of apostles and prophets for our modern world, and started the springs of freedom for mankind."

Obloquy was intended in the name Lutheran —Protestant was given at Speyer to those Lutherans who braved the power and authority sought to be conferred on Roman Catholic bishops and vigorously protested against the edict of the Second Diet. So while the Reformers used the official title: "The Evangelical Church," the popular title was "The Lutheran Church." Its usual title is Evangelical Lutheran Church; Evangelical being the name, Lutheran the surname." Those belonging to this communion were Protestants. This protest at Speyers was the saving of the Reformation from extinction, and gave birth to the declaration of principles as vital to conscience as the Magna Charta in the civil life of the English.

It is noteworthy in this connection that the Lutheran Church is the virtual source of the other Protesant churches. Luther's writings were eagerly read in England. Shakespeare puts into the mouth of Cardinal Wolsey these words:

"Yet I know her for a spleeny Lutheran; and not wholesome to our cause."

Nevertheless Dr. Jacobs' says: "The origin of the English Bible is therefore to be traced to German soil and Lutheran influences." These Protestants laid the foundation of all the other Protestant churches. Dr. Philip Schaff of the Presbyterian Church writes significantly: "The Augsburg Confession will ever be cherished as one of the noblest monuments of faith from the Pentecostal period of Protestantism. Its influence extends far beyond the Lutheran Church. It struck the keynote to the other evangelical confessions." The name Protestant then means the saving to the world of the faith and principles embodied in this confession. It means civil liberty, right of conscience and self government, and the heritage from which has sprung and grown every Protestant church today, and the treasurer of an open Bible.

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Second Week after Easter. April 26, 1914.

The Commerce of Covetousness

II Peter 2:3, with 9th and 10th Commandments.
By the Rev. Carroll J. Rockey.

DAILY BIBLE READINGS—April 20-26.

Monday, April 20—I Kings 21:2-16.
Tuesday, April 21—Neh. 5:1-11.
Wednesday, April 22—Matt. 19:16-22.
Thursday, April 23—Acts 8:18-22.
Friday, April 24—Luke 12:15-21.
Saturday, April 25—Haggai 1:2-9.
Sunday, April 26—II Peter 2:3, with 9th and 10th Commandments.

HINTS FOR LEADERS.

Hymn 59. Psalm 119:33-40 (read responsively). Gloria Patri. Collect. Hymn 79.
Scripture: II Peter 2:3 (read by leader). All repeat the 9th and 10th Commandments. Hymn 98.
Scriptural examples of covetousness: Achan, Gehazi, Ananias and Sapphira.
The leader should prepare in advance slips containing the following scripture passage to be read by members: I. God's warnings: Eph. 5:3; Luke 12:15; Rom. 13:9. II. What covetous men will do: Ezek. 22:12; II Pet. 2:14; Mic. 2:2. III. The consequence of covetousness: Hab. 2:9; I Cor. 6:9, 10; Eph. 5:5.
Hymn 108.
What is the important question? Remarks by Sunday School superintendent (Math. 16:26).

Comment by the pastor upon the relation of the 9th and 10th Commandments to the other Commandments.
Remarks by the leader: The kind of men God wants (Ex. 18:21).
Hymn 147. Closing service.
Especially written for the REVIEW.

"Thou shalt not covet!" Short words, plain words! How true these words of the Commandments ring! They are as clear as if spoken for present conditions. They are not worn threadbare. They are a live message for the men and the women of a live age. Given by God Himself to Moses they pulsate with divine power; they penetrate the needs of human affairs throughout the ages. They never grow old, but in every age they are timely.

The apostle uses these words: "And through Covetousness shall they with feigned words make merchandise of you." These words touch upon the selfishness of men. Men do not in their own interests hesitate to make merchandise of their fellowmen. The greed for gold tramples upon human rights. The thirst for power crushes consideration of the weak. The apostle's words are a picture of the phenomena of society.

There is need today for clear thinking. There is need today for right thinking. There is occasion today for the scriptural testing for our thinking and our acting. There is so much writing, so much speaking, and so much talking today about sociological subjects that our young men and our young women in our churches should be given solid scriptural and confessional grounds for correct thinking and for righteous conduct. It is a subject, too, that a church with doctrinal anchorage can deal with. It is a topic that a church upon sound scriptural and confessional foundations is prepared to discuss with far less danger than a church without such moorings. It is well, therefore, in such discussions to keep near the teachings of the catechism, and of our confessions, and to hold fast to the clear and plain teachings of God's Word.

Necrosis of the conscience often is the secret of covetousness. Like the death of a tissue, or the death of the bone, where there has been interference with the blood supply. Conscience decays where inordinate desire creeps in. Like the disease of plants seen in their leaves, or like the small black spots in the skin of vegetables denoting decay in the substance of the plants, conscience becomes spotted when desire has not been properly corrected.

Scripture has an abundance of illustrations of this condition. It is the secret spring in Ahab's desire for Naboth's vineyard, and the deed of blood. Simon Magus suffered from this condition. Other examples are found in the Jews' exactions of usury, the conduct of the rich young ruler, and in the self-complacency of the rich fool. These are all facts and illustrations drawn from life. Nor is that life so remote from our own experiences of the twentieth century.

Social foundations are shaking—not the least cause for this is covetousness. Like the vibrations of a lofty sky scraper, a quiver is felt in the varied relations of life. Commerce and business are being taxed as never before by the gusts and winds of a tempest sweeping over the levels of mankind from the mountains of piled up wealth. A recent illustration of conditions to which this applies is the raid upon the churches in New York City by the crowds of unemployed under the leadership of a youth of twenty-one, Frank Tannenbaum, with the slogan, "No right but might. This lawless agitation and the riotous proceedings of the Tannenbaum class probably had some of its rootings in the unrestrained grasping and the thoughtless display of colossal wealth. But the inciting of those miserable fellows to robbery and violence, and the advising of them to take whatever they wanted by force is not the corrective of conditions the commerce of covetous may have contributed to create.

The problem of unemployment in the face of conditions implied by the topic the commerce of covetousness is grave. An intelligent and a Christian effort is required to meet this. Honest working people will not be deceived by false theories and the practices of abominable organizations. When they come to understand correctly and thoroughly investigate the problem, they will not be led by cheap advertising nor lend themselves to violent outbreaks. Intelligence and sympathy and moral courage prompted by the spirit of righteousness must be in the handling of this weighty problem.

The cure lies in God's hands. It is in the spirit of Christ that it can be safest considered. Divorce morality and commerce and you have this disease. Unite morality and commerce and you have taken one step toward its solution. The Scriptures must point the way. Our hearts under the guidance of the Holy Spirit must find means to follow in that way. It is no easy matter. It is not child's play. It is work for strong and stout hearted men.

Sending Portions to Others

Probably no artist has ever exceeded Samuel Cousins, the celebrated engraver of London, in the length of his active career, for he won a prize when only eleven years old, and at the age of eighty-five he engraved a portrait of himself.

A few years ago it is said that this man, who exercised his art for so long a period, feeling a little old and finding that he had more money than he was ever likely to need, put securities of the value of £15,000 into his pocket, walked over to the Royal Academy, laid his valuable packet upon the table, and informed the secretary that he desired to found an annuity fund for the benefit of indigent aged artists. Without any expense or delay the business was accomplished, and it is said the endowment yields nearly $1,600 a year.

Upon a large number of the finest engravings produced during the last half century may be seen the name of Samuel Cousins. Because of his good deed the same name will be deeply engraved upon many grateful hearts. Surely this was sending a portion of such as he had to him for whom nothing was provided.

This curious anecdote illustrates our meaning, sending portions to others. The standard of proper giving is the same today as in the days of the apostolic Church: "Every man according to his ability." Not every man according to his mood and fancy, not every man according to other people's giving, or other people's ability, but every man according to his ability. How well cared for the poor brethren would be if this were the recognized standard of giving in the Church today. Cannot some of my readers send a portion to him who has nothing? God in the law made provision that the feasts of the Lord should be seasons of rejoicing. The stranger, the fatherless and the widow were to rejoice. In order that all might be enabled to participate in the public rejoicing it seems to have been a custom among God's chosen people for those in rich and comfortable circumstances to send portions to their poorer brethren. So on the occasion of the reading of the law Nehemiah directed the people to at once put its spirit into action. By "sending portions unto them for whom nothing is prepared," they might distinguish their feast from a heathen festival. This teaching of the law, enriched by the spirit of the Gospel in Christ's new command, "That ye love one another, as I have loved you," is to be our common Christian practice. What have we received from him? What have we given to men? Are we not too much like some sullen, land-locked lake, which receives many streams and gives forth none? If our acts to others are not widened to correspond to Christ's, to and for us, the reverse process will set in, and Christ's acts and gifts to us will shrink to the narrowness of ours to others.

We may learn something of its exercise from Peter. The apostle had neither silver nor gold. When asked for alms by the lame man at the gate he called "Beautiful," Peter gave of what he had—power from Christ to heal. So we can send portions to others by giving of the things we have. How could we give what we do not have, own or possess? Only of such things as a person has can he give to another, and each for himself is to give of what God has imparted to him. So Peter gave not the revenue of a kingdom, but such as he had. This seems to be the rule for us in sending portions to others, but liberally according to the measure we have received of God.

The Solitary Monk Who Shook the World

In his reply to Henry VIII of England, Luther says: "My Leader is Christ, and with one and the same blow I will dash in pieces this church and its defenders, who are but one. My doctrines, I am convinced, are of heaven. I have triumphed over them—over Satan, who has more strength and craft in his little finger than all popes, kings, and doctors put together. My doctrines will remain, and the Pope will fall, notwithstanding all the gates of hell, and all the powers of the air, earth, and sea. They have challenged me to war—well, they shall have war. They have despised the peace I offered them—peace shall no more be theirs. God will see which of the two will first have enough of it, the Pope or Luther. Thrice have I appeared before them. I entered Worms, well aware that Cæsar was urged to violate the public faith in my person. . . . The cowards! do they dare yet to hope for triumph? They thought that my flight would enable them to hide their shameful ignominy! It is now known by all the world; it is known that they have not had the courage to face Luther alone."

Luther League Review

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IN THE INTERESTS OF

The Lutheran Church and Her Young People

Edited by E. F. EILERT

WITH

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Editorial

There are many opinions as to the way in which Lent should be observed. Some believe that it must be by a mortification of the body, by giving up certain foods, and by denying oneself of social pleasures, such as dances, card playing, and the like; some, in the avoidance of places of amusement, and those things which seem to be trifling, and to devote oneself entirely to the works of penitence, as well as thoughts of a similar nature. Society withdraws from city life, and goes to the country, or to some place of entertainment away from the ordinary rounds of life. We do not believe that God meant us to be different during Lent than any other time in order to be true Christians. There are duties to perform and matters to be avoided at all times. If the social interferes with the spiritual, then it should be dropped. If the amusement detracts from that which is Christ's leading, then it should be omitted. If food prevents the proper frame of mind for religious thought, then that should be avoided.

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But in the season of Lent our thoughts are specially, by the lessons of the day, attracted to a certain period in Christ's life, to remind us specially of His sufferings and His death for our sins. The services are increased, meetings are multiplied, and it is well to give attention to these. But, more than anything else, there should be a thoughtful and prayerful consideration of Christ's relation to us and our relation to Him, so that, as we are led up day by day to the point at which His life passed out for us, we may realize the great sacrifice made for us and for all men. Two things are especially requisite to one who desires to be a true Christian. The first is the reading of God's Word daily, with appreciation of what it means for the world; not a casual reading, but with care and deliberation, so that what we read may remind us of our duty, as well as our privilege, in serving Jesus Christ. God's Word was given by inspiration for our instruction, as a schoolmaster, to lead us unto Him, and we in the school of life must continually follow the studies which are for our betterment, just as the boy and girl in the public school, and the young man and woman in the college. And only can we be true believers when we accept that which brought the light to Luther—that "the just shall live by faith."

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And for the strengthening of this faith, daily prayer is needed. It is like the refreshing rain upon the seed which is sown to make it grow and increase until it comes to full perfection. Many of us do not appreciate the value of prayer, and what help and encouragement

it gives us in the daily resisting of temptations, and meeting the obstacles which are our menace. Some one says, what is the use of so much prayer? There must be prayer in the closet, prayer in the family, prayer in the school, prayer in the Church, prayer everywhere, every day, for strength to lead a Christian life and to be a help to others. The experience of the leaders in Church work has been such as to convince us that prayer is absolutely necessary if a man is to be a Christian. "My missionary life," says a veteran missionary, "has been successful so far as I have been prayerful, and non-successful so far as in prayerfulness I have been lax." But as we pray, we must pray believing, otherwise our prayers are like the seed sown upon the rock, which disappears soon. Some men are so near to God in prayer that their work shows that they have indeed been with Him, and have learned from Him.

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We believe in works, not for the sake of obtaining justification, and being received as God's children, but because, as St. James tells us, "faith if it hath not works is dead." Our faith must be not words only, but such acts as will manifest Jesus Christ as we go about among men. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

The whole world is calling to the Church to show its colors and manifest the spirit of Christ. In a recent communication in one of our city dailies, J. Campbell White, General Secretary of the Laymen's Missionary Movement, announces that in his opinion the various influences in the Church toward greater efficiency are:

"1. Righteousness in personal life and in all political, social and industrial relationships.

"2. Emphasis upon personal Bible reading, personal and family prayer life and personal testimony and service.

"3. The churches acting cooperatively.

"4. The conservation of time and wealth to the extension of Christ's Kingdom.

"5. A more serious and determined effort than has ever yet been made to evangelize the world in this generation."

—•—

One of the five parts of the Catechism is the Commandments. One of these Commandments is "Thou shalt not steal." The occasion for referring to this is twofold. First an item that appeared in the Yale University Daily News as a leading editorial, which appeared not long since:

"This is the season when the busy 'Fits-You-like-the-Paper-on-the-Wall' men are lowering all speed records in the pursuit of collegians who have allowed their accounts to run up until the end of the college year.

"The art of highway robbery is losing prestige. Even pickpockets are looked at askance. Nor is the practice of appropriating one's neighbor's valuables by night held in high repute among the more prominent and respectable members of the community. But, somewhat curiously, the custom of living on credit —of running up discreetly distributed debts without a thought on the part of the discreet one of ever paying his creditors—is condemned only in whispers, and when ingenuously and gracefully managed this philosophy has many devotees and admirers at college and elsewhere.

"The man who lives on credit with the intention of paying his debts in five or ten years is stealing the interest from his creditors. The man who lives on credit without ever seriously intending payment steals the entire sum."

The former Secretary of the Treasury, Mr. Leslie M. Shaw, in an address to the graduating class of the Lawrenceville School, spoke of honesty as a qualification for success in life. Commenting upon Mr. Shaw's address, a leading New York paper said:

"There is no doubt about that, and there is, of course, such a thing as exaggerating, not the importance of honesty but its adequacy as basis for a claim to employment or trust. Even in a cashier much more than honesty is wanted —he must be intelligent, accurate, industrious, and skillful, to mention only a few of the

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other qualities required to make him worth his salary. But while Mr. Shaw was right in denying that honesty is not enough, it would have been well had he gone on and said that honesty is a fundamental qualification, just as it is a fundamental virtue, and that its known absence is fatal to the winning of any kind of success worthy of the name. He might also have added that the mere ability to refrain from stealing money is a comparatively small part of honesty."

Considering the number of burglars, pickpockets and defaulters compared to the population, dishonesty is not very great, but should we include the grafters in business and politics, tradesmen who use false weights and measures, and employers who exploit the necessities of their employees to deprive them of a just recompense for their services and employees who receive their wages, but give less than the time and work for which they are paid, would augment those who would fall under the ban of the Seventh Commandment.

Luther said "We should so fear and love God as not to rob our neighbor of his money or property, nor bring it into our possession by unfair dealing or fraudulent means, but rather assist him to improve and protect it."

We cannot overestimate the importance of honesty as the foundation for success in business life. The foundation of a house is not the house, but without the foundation there can be no house, and honesty is a foundation stone.

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Our Churches and Institutions

In Some of Our Large Cities

New York.

—The Lutheran Young People's Society of Brooklyn, Synodical Conference, presented "The Nautical Knot," an operetta in two acts, libretto by Maud Elizabeth Inch, music by Wm. Rhys-Herbert, under the direction of Mr. Jacob Ehm, at Masonic Temple, Brooklyn, February 17.

The melodious and expressive composition was presented by a quartette and a chorus of sixty selected voices, assisted by an orchestra of sixteen pieces. In every respect the effort was interesting and pleasing to the large and appreciative audience. The house was crowded to its capacity. Great credit for the successful performance is due and accorded the energetic young director, Mr. Jacob Ehm, who had his chorus under complete control, and whose interpretation of the score represented a high order of musical talent and culture.

Philadelphia.

—The Church of the Messiah, Rev. Daniel E. Weigle, pastor, has made a record for itself in adding 73 persons to its membership and making an increase of $2,000 in the contributions of its members during the past year.

Chicago.

—The Chicago Theological Seminary, at the request of the Northwestern Conference of the Chicago Synod, has arranged for the faculty to conduct a Sunday School Teachers' Institute. The sessions will be held on Monday evenings from 7.30 to 8.30, and the lectures will be delivered by professors of the seminary. There will be no charge nor enrollment fee. The seminary is arranging to serve supper in the dining hall, for which the sum of fifteen cents will be charged. This is done so that those employed in the city can go out right from their work.

—The Luther College Club of Chicago at a banquet held at the Hotel La Salle promised to furnish $5,000 toward a library building at Luther College, Decorah, Iowa.

St. Paul.

—Lutheran Seminary, in this city, recently received $1,000 from Ole Lione, Lodi, Wis., for the fund for needy students.

Akron.

—John Motz, a prominent Lutheran layman of this city, died suddenly last month at the age of sixty-seven years. Mr. Motz was treasurer of the East Ohio Synod of the General Synod and had many times represented his synod in the sessions of the General Synod.

Syracuse.

—Rev. Edward L. Keller, of Johnstown, Pa., has been called as pastor of the First Church of this city.

General.

—The Rev. Prof. John A. W. Haas, D.D., was honored on Monday, February 23 by his alma mater, the University of Pennsylvania, with the honorary degree of Doctor of Laws.

—Hon. John L. Zimmerman, a prominent Lutheran, of Springfield, Ohio, has announced his candidacy for the United States Senatorship.

—The First Lutheran Church, Rockford, Ill., celebrated its sixtieth anniversary January 15-18. Seven members of this church have entered the Lutheran ministry.

—Mrs. Mary Heltne, of Goodhue County, Minn., who died a short time ago, bequeathed nearly all of her $10,000 estate to the United Norwegian Church.

—The Evangelical Lutheran Missionary Society for China is the name of an organization composed of members of the Synodical Conference.

—Gettysburg College will raise $130,000 for new buildings as follows: New science hall, $75,000; new academy buildings, $40,000; engineering shop, $10,000; college hospital, $5,000.

—The new Luther Academy at Melville, Sask., Canada, began its first school term last month. There are about forty students enrolled.

—Bethany College, at Lindsborg, Kans., now has an endowment fund of $78,000, having received $10,000 additional during last year.

—Sweden, supporting more than 450 missionaries in India, China and Africa, is probably doing greater foreign mission work in proportion to its population than any other country.

—The Missouri Synod, Martin Luther Orphanage and the local congregations at Springfield, Mass., are to receive equal parts of the $10,000 estate of the late Rebecca Freitag.

Gustavus Adolphus College, St. Peter, Minn., recently received a special gift of $2,000 from Mr. Albert Johnson, and Luther College at Wahoo,

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Neb., received $1,000 from Rev. and Mrs. C. E. Elving.

—Mr. Charles L. Trabert, of Oakland, California, will deliver the address before the alumni association of Newberry Colege at the commencement this year.

—St. Paul's Church, Port Chester, N. Y., Rev. John Kopp, pastor, has received a gift of a large pipe organ, worth $2,000, from the Congregational Church of this place, which church has disposed of its present property. The Luther League of St. Paul's Church has begun the accumulation of an organ fund and the amount in hand will be used to make changes to place the organ properly.

Controlling the Weather

One of the great names in science today is that of Sir Oliver Lodge. His masterful talks before the British Science Association in February last is recalled by all. It stood in striking contrast with the editorials of the precedent president, Dr. Schaeffer, and struck the responsive calls of the multitudes of men and women.

Sir Oliver now suggests that we may yet control the weather. He suggests that electric currents may perchance bring rain or sunshine. This is what he has to say:

Lecturing before the Institute of Electrical Engineers, Sir Oliver Lodge very recently suggested the possibility of obtaining some measure of control over the weather. If clearing weather, he said, was due to electricity, it might be imagined that man could acquire some control over the electrification of the atmosphere. If it was desired to produce rain, why not send up a kite to reach the clouds? He believed that if enough electricity were discharged into the clouds the drops would behave there as they did in the laboratory; they would coalesce, and, once that had happened, the process might be repeated and cause a shower.

When rain was wanted, the lecturer said, negative electricity should be sent up, and if fine weather was wanted, positive electricity.

Book Review

The Augsburg Confession: Rev. J. L. Neve, D. D., The Lutheran Publication Society, Philadelphia. Price, 75 cents. This is a small volume of 160 pages. It is a brief review of the history of the great confession of our Church, and an interpretation of its doctrinal articles, with introductory discussions on confessional questions. Dr. Neve is professor of Symbolics and History of Doctrines in the Hamma Divinity School of Wittenberg College. The material for this book had been gathered some years ago, and would have been given the Church in another form, but the "Confessional History of the Lutheran Church," by Dr. J. W. Richard, and the "Confessional Principle and the Confessions of the Lutheran Church," by Drs. Schmank and Benze, appearing when they did "kept" Dr. Neve "from publishing his work at that time." The discussion in this book is in the form of questions and answers. Dr. Neve suggests that, "because of the frequent references to the other Confessions of our Church the student of this book would find it profitable to purchase a copy of the 'People's Edition' of the book of Concord," by Dr. Jacobs, as references in this book follow the paging in that book. The personal reference of the author (page 141) would have been better if in the form of a foot note. Three things seem to have been in Dr. Neve's mind as the purpose for this book: For "the professors of symbolics in Lutheran theological seminaries," for use "with their classes," for laymen, in a layman's seminary; and also Dr. Neve had in mind, "a text-book for classes of laymen, *with the pastor teaching*." The work can be taken up in Luther League meetings; also in such laymen's seminaries. Here and there may be a paragraph that will, at first reading, be understood better by the teacher than by the student. This is due to the nature of the subject. But the teacher, with his knowledge of the history of the Church and the setting of the doctrines of our Church, can explain it all to his students." The book contains the articles in which are reviewed the abuses which have been corrected. These are only incidentally discussed as they occur in the treatment of the twenty-one doctrinal articles. The story of the Augsburg Confession, pages 37 to 55, is very interesting.

Remember now thy Creator in the days of thy youth.—Eccl. xii, 1.

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Cor. Sec., MISS LAURA VOLLMER.....Galt

District Leagues in States Not Organized

DISTRICT OF COLUMBIA LUTHER LEAGUE—
President, H. R. FELLINGER.....Washington, D. C.
Cor. Sec., HARVEY A. BENNER...Washington, D. C.

LUTHER LEAGUE OF CEN. CALIFORNIA—
President, M. C. C. KRUEGER.....Oakland
Cor. Sec., REV. J. E. HOICK.....San Jose

LUTHER LEAGUE OF BALTIMORE—
President, CARL M. DISSLER.....Baltimore
Cor. Sec., MISS LOUISE QUENSEN.....Baltimore

NEW YORK.

--The annual convention of the Luther League of New York State will be held in the First Church, Schenectady, May 26, 27 and 28. A program including practical, popular and timely subjects has been outlined. Every League and young People's Society in the State should at once plan to be represented by two delegates.

—A very successful social function was held by the Luther League of St. John's Church, Tarrytown, on the evening of February 11. Members of St. Matthew's League, White Plains, were present by invitation, as was also Rev. John Kopp, representing the Luther League at Port Chester. Supper was served. Rev. A.

H. Schaefer, pastor of the church and president of the League, acted as toastmaster, and Rev. John Kopp spoke on "The Duty of Young People to the Church and the Luther League Movement."

Brooklyn District.

—On Monday evening, January 19, the Luther League of Brooklyn held its regular meeting in Grace Church, Rev. C. F. Intemann, pastor. Before proceeding to business the members listened to a very forceful address by the Rev. A. C. Karkau, of Freeport, Long Island, on "The Call of the Minister and the Layman.' Officers for the ensuing year were elected as follows: President, Rev. A. C. Karkau; secretary, Miss Anna Kalfur; treasurer, Miss C. Niebling; corresponding secretary, Mr. R. C. Brown. The Luther League of the Church of the Messiah, Greenpoint, Rev. Trabert, pastor, was received into membership.

Rhinebeck District.

—The Luther League of Christ's Church, Viewmonte, Rev. W. E. Traver, pastor, celebrated its twenty-second anniversary with an appropriate service on Sunday, February 22. This society was one of the original members of the Rhinebeck District League, and has, for years, maintained a very high standard of efficiency in its work.

Albany and Susquehanna District.

—The fifth annual banquet of the Luther Leagues of Albany and vicinity was held in the Hotel Stanwix, Albany, on Monday evening, February 23, 1914. It was a joyous occasion and about 160 Luther Leaguers and their friends gathered about the festive board.

The Leagues are to be congratulated upon the list of speakers obtained for this event. Mr. James M. Reynolds, of Valatie, a vigorous worker in the Luther Leagues of New York State, acted as toastmaster. His stories and wit were unsurpassed. The city, the State and in a measure, the nation were represented in the person of the Hon. Peter G. Ten Eyck, Congressman from the district of Albany. After bringing a greeting to the Leagues, he spoke of Washington, the first President, and the great event an inauguration of a President is today. "We Americans can well be proud of our country, in which one executive succeeds another without a sword drawn, a musket discharged or a drop of blood shed, and what an example it sets to the diplomats there assembled, in whose countries a ruler is supplanted only by death or on the battlefield."

Mr. Paul B. Mattice, of Middleburg, National Statistical Secretary of the Luther League, spoke on "Publicity and the Church." He urged the Church to avail itself of the power and influence of presenting the gospel through the newspapers to the masses who do not attend church services. He advocated the abolition of free church notices and pleaded for the recognition by church and press of the full value of each in the furthering of human progress. "The relations of the press and the pulpit in the past have not been all they should have been. They ought to be real allies. One is the mouthpiece of the civil organization called the State; the other of that religious institution called the Church. Both are agents of the larger unity called the Nation. Neither the press nor the pulpit will come into its own until each recognizes the opportunities and obligations of the other."

The next speaker was the Rev. William M. Baum, Jr., D.D., who was given by the toastmaster the appellation "the Mark Twain of the Lutheran Church." His topic was "Luther and Washington." He said that the 22d of February was the anniversary not only of Washington, but also was an anniversary which most Lutherans are apt to forget. On the 22d of February, 1546, the body of Luther was carried in solemn procession to the chapel in Wittenburg, and near the place where he had nailed his ninety-five theses he was buried. Dr. Baum pointed out the common traits of character so evident in the two men. Each fought nobly for the cause to which he allied himself. "But, without a Luther there would have been no America, no Washington; for the separation of the Church from Rome and the declaration of religious freedom was the forerunner of the settlement and the freedom of America."

"The Message of Our Church to the Century" was the subject of the address of the Rev. John C. Seegers, D.D., of Reading, Pa., formerly pastor of the Church of the Redeemer of Albany. He declared that the temporary church, the church of a single age, had no authority to dictate, but that only the church of all ages has the right to speak to any age. The Lutheran Church is not the church of the fifteenth century, nor is it the church of the first century, but it is the church of all ages. The message of our church to the century is threefold. First, it is definite. It is the message of the gospel of Jesus Christ, truthful, unfaltering, firm. Sec-

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ondly, it is Christ centered. The faith of the Lutheran Church centers in Christ. It emanates from Christ. The main doctrine of the Church is not justification by faith, it is that Jesus Christ is true God and our Redeemer and Saviour. Thirdly, it is conservative. Conservatism is the research of the past, the taking of what is best therein, and the application of it to the present for the benefit of the future. This is what the Lutheran Church is doing and will continue to do if the young people, the Luther Leaguers, will only see that the waiting world is given the message.

Dr. Seegers also urged that we "make the Lutheran Church less institutional, but more of an institution." He besought a more Christian-like education in our colleges and concluded with the plea that this nation be preserved from a flagrant illiteracy and what is worse, "a Godless literacy."

Mohawk Valley District.

—The Luther Leagues of Gloversville, Amsterdam and Schenectady held a largely attended and very enthusiastic rally at Trinity German Lutheran Church, Amsterdam, on January 27.

The principal address was delivered by Rev. Amos J. Traver, of Centre Brunswick, on "Christian Conservation." The musical program was a decided feature of the services. The same societies will unite in a rally at Schenectady in April.

Syracuse District.

—The Luther League of St. John's Church, Syracuse, has worked diligently the past two years and contributed $250 toward the new organ installed recently at a cost of $3,100. The following officers were elected at the annual meeting: President, Mrs. A. Richards; vice-president, Mr. Ross James; financial secretary, Miss E. Kaukaumoeller; treasurer, Miss Lydia Drum; recording secretary, Miss May Reiss; corresponding secretary, Miss Margaret Schneider; organist, Miss Margaret Schirmeyer. The twenty-sixth anniversary of the Luther League was celebrated February 4.

DISTRICT OF COLUMBIA.

—The quarterly meeting of the District of Columbia Luther League was held on February 24 in Zion Church, Rev. Richard Schmidt, pastor. The principal speaker was Rev. L. H. Waring, Ph.D., of Georgetown. "How Lutheran Young People Should Observe the Lenten Season" was his subject.

PENNSYLVANIA

—Among the newly organized Luther Leagues in this State, which have not previously been noted in the columns of The Review, are Luther League of St. John's Church, Ambler, and Luther League, of Millvale.

Philadelphia District.

—Among the working organizations in Philadelphia's new Lutheran Mission, Luther Memorial Church, is an active Luther League, officered as follows: Mrs. H. M. Adams, president; Mrs. F. W. Laufer, vice-president; Mrs. J. Reddin, secretary; A. C. Delin, treasurer; Mrs. T. K. Cook, organist. Devotional meetings are held every Sunday evening at seven o'clock.

Northeastern District.

—The Luther League of St. John's Church, Wilkes-Barre, Rev. L. D. Ulrich, pastor, which has a membership of 57, reports receipts of $408.86 during 1913.

Bucks, Montgomery and Chester District.

—The five Luther Leagues of Pottstown repeated during the fall and winter the plan of last year, namely of holding in the five churches a series of as many joint meetings or rallies. Interest increased with each meeting and there was an overflow attendance at several. The purpose of these rallies, as conceived by a general committee consisting of five members of each organization is both educational and social. At each meeting there was an address by a prominent minister of the Church, followed by a social hour, during which light refreshments were served.

The speakers in the recent series were Rev. Drs. L. B. Wolf, Baltimore; E. Phatteicher, C. Armand Miller and C. M. Jacobs, Philadelphia, and J. M. Reimensnyder, Milton, Pa.

Pittsburgh District.

—On Friday evening, February 20, Branch No. 1, of the Pittsburgh District Luther League, met at Trinity Church, Ellwood City. Branch 1 comprises the Leagues of Zelienople, Ellwood City, St. John's and St. Paul's, of New Castle. About one hundred and fifty Leaguers attended. The topic of the evening was "How I, as a Member, Can Help My League," and was very ably dis-

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No question concerning our Services remains unanswered.

In the preparation of this Explanation the Standard sources have been consulted. Whatever seemed well adapted to explain the meaning and the connection of the several parts of the Service of the Church was freely used.

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cussed by Miss Ruth Drescher, of St. Paul's, New Castle. An open discussion followed, in which Mr. Hess, president of Pittsburgh District League, gave some excellent thoughts.

OHIO

Mansfield District.

—The tenth annual convention of the Luther League of the Mansfield District was held in the First Church, Crestline, on Monday, February 23, 1914.

Forty-five delegates and many visitors were present, representing sixteen Leagues. The convention opened with devotional service conducted by Rev. D. C. Burnite, of Galion, the president, Mr. J. H. Barr, presiding. A stimulating address on "The Opportunity and Responsibility of the Luther League," was delivered by Rev. J. E. Zimmerman, St. Mark's, Mansfield, Ohio. Mr. R. C. Tracht, of Galion, gave an inspiring and practical address on "Steadfastness in Principle and Practice."

Misses Stella Arras, Mansfield; Clara Dougherty, Tiro, and Marion Olds, Shelby, ably discussed "A Good Devotional Meeting," treating it in the three different phases, respectively, "Preparation on Part of the Leader," "Preparation on Part of the Members," and "What We Carry Away."

The Freewill Offering from the Leagues of the District for the support of a native worker in the Gunter Mission was taken and amounted to $39.

"A Question Box" was conducted by Rev. S. G. Dornblaser, D.D., of Bucyrus, and proved entertaining as well as instructive and profitable.

At 6 o'clock a bountiful supper was served by the ladies of the church to all delegates and visiting members.

The evening session opened with devotional service by Rev. J. H. Neuhauser, Shelby. Rev. Robt. H. Gerhart, Mansfield, made the address of the evening on "The Higher Ideals in Christian Service."

Reports of the committees were then made and the following officers were elected for ensuing year: President, Mr. J. H. Barr, Galion; vice-president, Rev. J. H. Neuhauser, Shelby; secretary, Mrs. George Hoover, Mansfield, Ohio; treasurer, Miss Muriel Guiss, Tiro, Ohio. Rev. Paul W. Koller, Mansfield, Ohio, was appointed chairman of the Extension Committee, with Rev. H. C. Nicholson, Perrysville, and Miss Etta Kunkel, of Galion, as associate members.

The kind invitation of the Bucyrus League, to hold the next convention there, February 22, 1915, was accepted.

The Rally Hymn was then sung and the benediction was pronounced by Rev. Paul W. Koller.

Northeastern District.

—The sixteenth annual convention of the District Luther League of Northeastern Ohio was held in the First Lutheran Church, Barberton, Ohio, Rev. J. J. S. Rumbarger, pastor, on February 21, 1914. This was one of the largest attended conventions in the history of the District League. Delegates and visitors were present from Youngstown, Warren, Cleveland, Akron, Kent, Barberton, Loyal Oak and Wadsworth.

The theme of the convention was "Go Right on Working." Rev. J. J. S. Rumbarger conducted the opening services, after which the officers of the League took charge of the convention. Mr. J. C. Mong, of Barberton, gave the convention a hearty welcome. In presenting credentials and reports a member from each individual League gave a three minute talk on "A Difficult Problem and How We Solved It." These reports showed that each League had its problems, but they could be overcome by diligent effort.

Two papers—"Why Have a Junior League?" and "The Church at Home and Growing in the Home Field"—were well presented and appreciated. One of the most interesting features was the Round Table conducted by Rev. H. C. Ter-Vehn, of Cleveland. About twenty questions bearing on League work had been prepared and handed out for answers. Some excellent suggestions were made and many took part in the discussions.

The principal address of the convention was at the evening session. This was delivered by the Rev. F. F. Kuder, Foreign Missionary of Rajahmundry, India. Rev. Kuder spent twelve years in India, and it was a great privilege to listen to the many interesting accounts of the work being done by our foreign missionaries. He also forcibly emphasized the work which had to be left undone, because the corps of workers was too small to attend to all who came seeking the means of grace.

The officers for the year are: President, A. M. Obenauf, Youngstown; vice-president, Mrs. J. F. Shrimplin, Warren; recording secretary, Miss Elizabeth Stauffer, Cleveland; corresponding secretary, Mrs. A. M. Obenauf, Youngstown; treasurer, A. C. Haynes, Barberton.

The next convention will be held on February 22, 1915.

Northwestern District.

—The Luther Leagues of the Northwestern Ohio District held a joint social meeting at Grace Church, Rev. Richards, pastor, January 28, 1914. A joint devotional meeting was also held February 1, 1914, in St. Stephen's Church, Rev. Wackernagel, pastor. Both meetings were very successful.

Zanesville District.

—On the evening of January 22 eighty young people of the Luther League of St. John's Church, Zanesville, attended a banquet in the Sunday school room. The Ladies' Aid Society served the banquet. Between courses vocal and instrumental music was offered. Mr. Chas. Bluthart, president, acted as toastmaster.

Rev. Paul Siebert, of Roseville, responded to the toast, "Why a Luther League?" Prof. R. O. West responded to the toast "Loyalty to Luther League."

Mr. A. T. Baker spoke very earnestly about the part he wishes the Luther League to take in the raising of a Church Building Fund.

Mr. C. F. Ribble made the closing remarks, speaking of the pleasure and profit to be derived from such a gathering of young people, and expressing the wish that among the number there might be some young men for the ministry.

At the close all joined in singing one verse of the Luther League Rally Hymn.

Springfield District.

—The last convention of the Springfield District Luther League was held in the First Church, Springfield, Rev. C. E. Gardner, D.D., pastor. The principal addresses were delivered by Rev. Dr. L. H. Larimer and Rev. F. C. Longaker.

—The Luther League of Trinity Church, Findlay, Rev. A. A. Hundley, D.D., pastor, has assumed the support of a protege in an India Mission, and the Luther League of Bluffton, of the same charge, has assumed the partial support of another protege.

—The Junior Luther League of the church at Sulphur Springs, Rev. C. G. Stacey, pastor, has presented an oak hymn board to the church.

—A Luther League with a large membership was recently organized in the church at Elida, Rev. D. E. Bosserman, pastor.

MICHIGAN

—On January 13 a rally of the Young People's Societies of Detroit was held at the Jefferson Avenue Church. A good attendance was had and a profitable evening spent.

ILLINOIS

Chicago District.

—A stereopticon lecture on the Panama Canal, the West Indies and some points in the northern part of South America was given February 18 in the Wicker Park Church, under the auspices of the Luther League, by Mr. John H. Hauberg, former president of the Luther League of Illinois.

—The young people of St. Mark's Church, Nokomis, Rev. B. B. Uhl, pastor, organized a Luther League on February 17. The society has a charter membership of 27.

IOWA.

—The Luther League of our church at Clinton, Rev. J. S. Leamer, pastor, has presented to the church new carpet and chairs for the choir place. President Hoover, of Carthage College, assisted in dedicating these new furnishings on January 11, speaking to the Leaguers and their friends upon "Christian Education."

KANSAS

—The Luther Leagues of Kansas set apart a part of the devotional hour of Sunday evening, March 1, for Lutheran missionaries on foreign fields, and for young men and women in the Leagues in Kansas who intend to take up this work. The State League has lately added several new Leagues to its membership and expects to have several more applications by the time the convention takes place.

—The young people of St. John's Lutheran Church, Bendena, met Sunday, January 24, and organized a Luther League. About twenty-five young people were present. The model constitution was adopted and officers elected. The League will make application for membership to the State League before the next convention, which will be held about the middle of May at Lawrence, Kan.

—On Friday evening, January 29, the Luther League of St. Mark's Church, Atchison, gave a social at the church. This League has found it profitable to give socials once a month for the members and their friends. These events are always well attended.

NEBRASKA

Norfolk District.

—The first convention of the Luther League of the District of Norfolk was held at Norfolk, January 22-23.

The District League was organized under the name given above. It accepted the model constitution given in the Luther League Handbook, with a few changes. Miss Elsa Wellhausen, daughter of Rev. H. Wellhausen, D.D., was elected president.

ALABAMA.

—In connection with the Lutheran Mission at Birmingham is a very active and successful Luther League of forty-three members. Devotional meetings are held on Sundays, and the Luther League Topics are used. The League has pledged $25 toward the interest on the church's funded debt and during this year will purchase a piano. The officers of the League are: President, Mr. H. L. Reno; vice-president, J. Houston Willis, Esq.; secretary, Mrs. Reno; treasurer, Mr. A. J. Thomas.

SOUTH CAROLINA

—The Luther League of St. Barnabas Church, Charleston, was recently organized under the direction of the pastor, Rev. Bernard Repass. The membership numbers thirty-one, with the following officers: President, Mr. W. H. Pieper; vice-president, Mrs. W. S. Lanneau; secretary-treasurer, Mr. F. J. Siebert; corresponding secretary, Miss Dora Rumpel, 331A Rutledge avenue.

A devotional meeting is held in the church every other Sunday evening and a business and social meeting once a month. The young people are very much encouraged with the beginning of the work. The members have been very enthusiastic and regular in their attendance at the meetings.

FLORIDA.

—A Luther League was organized a few weeks ago in our church at Lakeland.

NORTH DAKOTA.

—The young people of the Lutheran Church at Grand Forks, Rev. G. K. Mykland, pastor, recently organized a Luther League with a membership of sixteen.

CALIFORNIA.

—The young people of St. Michael's Church, Berkeley, have recently organized a Luther League. The work is being taken up in a very enthusiastic manner.

CANADA

—The Luther League of the English Lutheran Mission at Ottawa is planning to give the organ for the new church building, which is rapidly nearing completion. A number of the young men of the society are making the church furniture.

The Junior Leagues

IN THIS DEPARTMENT, ADDRESS REV. C. ELVIN HAUPT, D.D., LANCASTER, PA.

The Forward Glance. The late winter and early springtime is always one of the greatest seasons of the year in our part of the world, speaking religiously. The days of Lent move on like a solemn procession going to pray. "Mid-lent" is reached on the fourth of its Sundays and the gospel-story tells of one of the Master's wonderful miracles of creation, by which He fed and satisfied thousands of men, women and children, and proved that He was indeed "that Prophet" who was to come.

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In the old Fatherland the fifth Sunday in Lent is at times called "Black Sunday." Its gospel reveals sadly how ready some Jews were in that day to reject Jesus' words, and even to stone Him, their greatest Prophet, Priest and King, to death. When the sixth Sunday arrives we find that it comes marching forward, with a goodly following. Upon its banner is written "Hosanna." In the midst of the multitude is meekly riding "Great David's greater Son." The olive trees have given of their branches, the path of His approach to the old, sombre, frowning, heavy-browed gateway is carpeted with the mantles of the many around Him. Palms are waving, in token of joy, glory, peace and victory. To the Jew the palm was as the stars and stripes are to the people of our country. The gospel story of Jesus riding to city gate and temple comes echoing down the ages,.

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Then the clouds of enmity and opposition gather, and we read that even the institution of the new Passover, the Supper of the Lord, is darkened by the shadows of treason and the evils of agony, fear and desertion, till the tempest of sin breaks in all its fury in arrest, scourging, the mockery of three trials and the terrific climax of the cross on Calvary, that standard at whose head flutters the inscription, "Jesus, the Nazarene, the King of the Jews."

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"Silent Saturday," the day of the sealed sepulchre, places the final period after the sentence of death and redemption in the precious blood of Christ Jesus.

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But with the coming of the morning of the Lord's Victory over Sin, Sepulchre and Satan, the sun's light of righteousness transforms even the very clouds into a rainbow of peace. Darkness surrenders, light prevails. The angels take possession of the spot where the conquest of death was gained, and the messengers, faithful women of the Church, with mingling fear and great joy, transfer from angels to apostles the most wonderful message ever spoken by human tongue, "He is Risen."

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We are glad to think of the widespread interest which the formation of our Leagues has created everywhere. It has not only been felt in the organizations themselves, but has reacted upon the work of the Sunday schools, mission bands and the homes of our young people, in all directions, like the rays of light from an incandescent arc. In all this the Church is made more blessed and the holy Name and Glory of Christ Jesus our Master are magnified.

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The Bible is water to wash us.—Eph. 5:26.

The Bible is fire to inflame us.—Jer. 20:9.

The Bible is salt to season us.—Col. 4:6.

The Bible is milk to nourish us.—I Pet. 2:2.

The Bible is strong meat to strengthen us.—Heb. 5:12.

The Bible is rain to refresh us.—Deut. 32:2.

The Bible is a treasure to enrich us.—Prov. 21:20.

The Bible is a key to unlock Heaven's gate.—Luke 16:31.

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We again respectfully suggest to all active workers the use of the valuable supplies issued at the office of the REVIEW, such as the Hymnal, the Topics for Juniors, the Helper, the Badge and the Reading Courses. It would be hard to find a more delightful or useful series of aids in any work for the improvement of the young. By merely writing to the office of the REVIEW, P. O. Box 876, New York City, samples of these aids can be obtained.

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